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SATURDAY LUNCH

MR. NYLAND: We'll break the silence with a little talk. It's not that I have much to say. All I want to do is, at the present time, repeating. No particular new thoughts. The assumption on my part is that you know. And I think you do. The trouble is that you don't use what you know. For that I think you have to become sometimes slower in your operations, more considerate in what you are doing, and allowing time for yourself. What is really needed, I feel, is planning. You're caught too much by a variety of different things, even presented here at the Barn, that you work for someone, or that you work in order to show, to show off, or at least you do it because it is expected of you.

If you could start to think about yourself, what is there of your own in your wish that you want to come here and work? How much is--percentage is your own? How much is habit? How much is influence of other people? I think if you try to meditate about that it will be quite useful. Because it depends then on your attitude if you know how much that percentage is which is your own. You can say to yourself it's not enough, or it is too much, or I place too much value on the other parts. And you are, of course, a child of the circumstances around you. They affect you, people affect you, conditions, thoughts you have had affect you. And to sit down and be quiet in that kind of a solitude, thinking

and real thinking. I mean by that not falling asleep, or just dabbling a little bit in it, but honestly trying to find out what is it that is you and how are you made up. What are your motivations?

For instance there is an afternoon. What is it in you that wishes to work; or would you prefer to do something else? The question came up, as you remember, and has come up about volunteers to do this and that, for your own sake not because someone asks you. How independent can you become in your own thoughts? What consideration do you give to others? And really how much? You know it is as if you run a business, and you try to see how much of your energy is going in one or another or a third direction, like feeding certain departments of your business. Do you give it enough in one direction at the expense of the other; that is, if that enough is too much? Can you regulate yourself? Can you see the necessity for that kind of planning? How much time do you lose? What is waste for you? Try again and again. In what way can you take care of the waste in your life? We used to have little task of turning off electricity when it was not used. The task for oneself is turning off energy, not to let it go into tensions. Relaxation at the proper time. Concentration at the proper time. Division of your time and energy, division of your thought. Again and again, where do the thoughts go? On what do they rest? What do you want and what do you expect from your thoughts? How much do you put in your brain? For what purpose? That's only your brain; with your feeling, how much is unnecessary, you could do without?

Your activity physically walking back and forth. Chicken without a head, not knowing where you are going or forgetful what you came for. Again, expenditures of energy in talk, in being interested in the things that really are easy and really don't amount to very much. Little bit of talk-talk with someone not amounting to anything in the end, but you waste your time. Repetition. Thinking about yourself. Feeling sorry, not knowing why this and that happens to you, but sitting down and let it happen. When will you get up? That you have strength enough to say, 'Out of the road, I want to walk'? Then go ahead and walk. Can you make up your mind?

These are ordinary questions. They have really nothing to do with Work but it is a--a basis on which you will be able to put Work. How often do I say that you have to straighten out your ordinary affairs? You have to straighten out your ordinary personality. It is still a personality, it is still functioning by reaction. It is still unconscious. And where is the regulator that afterwards you would like the--your 'I' to be a regulator? Where is it now in your brain and what can you do with that brain? To tell yourself what? How much value can you place on certain parts of your brain? Are certain thoughts worth more and do they carry weight regarding other thoughts? Can you fight in your brain and allow certain thoughts to be there and not other thoughts?

How will you face this afternoon? It is as practical as that. You're now physically fed. The day is still ahead of you. What will you make of it?

Many of these thoughts of course come to one. Particularly again this period we are filled with birthdays. A year, what is a year? Only the sun goes around. For your own life it's the same, yesterday or today. You can make it different if you say that today is a day I want to really consider. I take a step forward, instead of two backwards. Don't allow yourself to be carried by something else when you yourself should take initiative. Have that kind of a strength. If ten times during the day you stretch out really as tall as you are without anyone noticing you. Take a deep breath. Stand still at that time and remember that you are walking on the earth, but that your aim is the sun.

I don't want to say too much about it because you can fill in for yourself, in your own life, if you want to. If you want to be that serious about it. If you think that it is worthwhile even to consider it.

Why don't we grow up faster? If you leave it to ordinary life, you are bound by the currents of ordinary life. You're bound by your newspaper and your radio and TV. You are bound by the happenings which accidentally take place in your life, meeting so-and-so and being affected more or less. When will you go out for your own research? Where is your interest? Can you spend your time and do you do it when you think about it that it is really needed? Do you have enough of a wish? I say when you don't and you then stand up and look yourself in your face - sometimes I've said have a conversation with your little 'I'. The responsibility you have first in educating it or to help it to grow. Afterwards, let's say at middle age, in

that kind of a development, that you become equal in the requirements and you talk like friends. After that your little 'I' has grown up and is ahead of you. A relationship is different. Then you sit at the feet of the little 'I' and expect the 'I' to tell you.

There goes your life. You must understand it year after year. You have to learn day after day. You have to do hour after hour. I hope you have a good afternoon with all of this. Thoughtfulness at the proper time. Activity at the proper time. Doing what you can with your thought, to convert the thought into the actuality of the action; and then guiding that what you do actively with your heart.

For all of us a birthday, a day of reborn, being reborn. A day of Renaissance. If you're lucky enough to have a birthday actually, I hope it will extend for a year. But for all of us, just for this afternoon, pray to God that He helps you to wake up.

To all our lives - may we really live it.

(Toast)

All right, Victor. Will we play?

MUSIC - SATURDAY NIGHT

MR. NYLAND: Sometimes we are trying different, different things to accomplish a certain aim. We do not always know what the road is that will lead to an aim. We don't know sometimes how to describe an aim. Many times we do have a vague idea of what we would like. We think it ought to be right because we have weighed it in different ways, pros and cons. We've looked at

the motivation. We've looked at the possible consequences. We've considered who and where and what and how. What should happen to so-and-so? What would happen to myself. The consideration has been there. It was not a flippant idea. It was something that seemed right at the time to pursue. Still one has an aim, and in pursuing that aim on a particular road, you may not reach the aim as you originally looked for or what you thought was possible. Maybe many times an aim is too far away. Maybe because of that the road towards it is premature.

What does one do? Admit it? Change the aim? Change the method? Wait until a more opportune time? You understand we try to Work. We try to establish a kind of a community of different people from different ways of life all having their own world - little world - sometimes a big world, for them. Try to define an aim in certain terminology. Fairly simple to determine what an ultimate would be: freedom from death. Is it really that as an aim, or is it development of man, or is it evolution on a cosmic scale? Or is it really an understanding of life as it is represented on Earth by mankind? Or does it have to do with an understanding further of cosmic laws and the terminology of infinity, and all such ideas that have to do with God as Father, or with us as children, or with mankind as a whole, or love between us, or understanding based on a certain kind of wish for affection? What is the aim really for oneself? It is fairly easy to say in the future freedom and infinity without knowing what it means.

When we come to the execution of daily aim, yearly aim, the aim of the Barn, the aim of a Group, being together

for some time, certain years, trying to find out what is what of life and what to do about one's own life. And to try to come to understandings and then have different meetings and talks and discussions about such aims and the road which leads to it. And to see to what extent every once in a while standing still and looking back and see what we have done and trying to understand then where are we. Are we still on the road? Is it still in relation to that aim that we have set out for ourselves; this time the aim a little closer? Not necessarily dying, but living to see what can be accomplished between a group of people who profess, who also wish, who are definitely in earnest, many times quite definitely serious about themselves and wanting to find out for themselves what is the value of their life. Every once in a shile one must take stock. How far are we away from the road which leads to an aim that we can prescribe?

What is then an aim for us as a group? I would say first to understand Work on oneself. Because a group cannot be made up, not a group of this kind, unless we know what we are after for ourselves, because that brings us together - not just the fact of a group or working, so-called working, or just to be together and to see what we are doing and to be interested in each other's daily life. The aim is still selfish, what can I do for the building of my soul, if one wants to explain it that way, or for peace within myself, or for a deeper understanding which could lead to solidarity, a foundation on which then I can stand and build, and from where I can go over into another kind of form of life, or maybe preparing for the possibility of dying.

What is it that one wants? Always Work on oneself to understand what is needed for an objective world; because we will leave this subjectivity and we have the chance to find out now if we could find out. How can we define it? How can we come to a common language? And the language must be in exact terms because if it is not a working hypothesis even, no one can work with his own interpretations.

And so we have some meetings and we have, thank God, ALL AND EVERYTHING. And we have a chance to read it. We can, if we take off the time, and spend a little bit every day, and sometimes a little bit more than a little bit. And be sincere in trying to find out the meaning of one's own existence. And perhaps even trying to accept the existence of oneself as life in the form in which it is represented, to see if that perhaps could lead to truth. And maybe it does. And at times it gives one satisfaction.

But then we get stuck once in awhile because we have experiences. They cannot be explained so easily and we ask and we would like an answer. We want an answer to the questions that are really serious and concern us, because our own life - this time in the real sense of the word of an inner life - is at stake. Either it is yes or no. Either I will find out what it is, and that what I then know can help me to be what I should become - or rather that in this being and wishing to be, that I have the understanding of what leads to further evolvement. Out of my involvement of life on Earth, out of my attachments, out of what I call partiality tomy life on Earth, a development which is evolutionary which is going

up. Sometimes one says to the Sun, sometimes even further if you dare to pronounce the word infinity and the universe as a whole.

And I meet people and we are together in a group and we try. We have groups, we meet and discuss, we think sometimes we know. Sometimes we are sure we don't know. Sometimes we wish to talk. We want to say a little bit about one's own experience. And then every once in awhile one gets caught, and one runs away with one's own experience and it becomes a little bit of an interpretation. Pretty soon it is not interpretation anymore, it is hallucination. It is a description of that what perhaps might be so, about which I have no--for which I have no ground, for which I have no experience. But I'm carried away by the love of my talk or my voice or perhaps even for different reasons. I want sometimes to communicate, I want to help people. I want to tell them. But with myself something else enters. I want to tell them. For what? For the glory of God, or for my own vainglorious vanity? And it is human, we call that, I say unconscious, in order to eliminate a little bit this humane quality which of course is unconscious practically all the time. But the unconsciousness will allow for a certain something to appear once in awhile in oneself which one can call self-love. And then the wish which becomes a little emphasized since it sounds right and since you might say you have the floor, you over-talk and there is no relation any more between what you set out to tell or even what was the question. But you want to hear somehow or other. You connect it by associations. And they are false because they don't belong in that line of association. They belong to a different kind of a cycle of thought.

And how to stop that, how to become honest, how to sit back, how to stop your talk at a certain point and then let it be: this is one difficulty. Another difficulty is that there are different ways of asking questions; that in a question there is sometimes a desire for wishing to know without knowing what to do, and without even wishing to put it in words. Sometimes it is based on an intuition of that what must exist and what you know within yourself can exist at times when you are by yourself. And there is no difficulty for yourself to sigh because you don't have to use words. You can feel, and that kind of a feeling, sometimes very emotional, sometimes giving you a tenderness to protect your feelings because you're sometimes afraid that when you do say something about it you soil it. And you don't really want it. But still you want to communicate something of your experience and you ask a question emotionally, and you wish affirmation. You don't wish explanations. You don't want discussions of Work. You have an experience which is different, a little bit more out of this world, unknown, as a result perhaps of an adventurous stepping into something you don't know, the unknown. And there is a little bit of light that starts to appear and you would like to know, is it right, can I continue. And the answer should be, yes. But no explanations. No more words of, 'Now I will tell you what you should do. Now I can give you a task. Now you remember the five different forms of behavior, and take one every day, and try to see if you can be aware.' And one uses aware, and it is not aware as explained. You have thoughts, you have feelings, you have your body. Your

awareness for the time being concerns only your body. There is no awareness of your thought. There is a recognition and a knowledge of your thinking apparatus but when you talk about Work you cannot talk about awareness unless you mean it. And we mean by awareness that what is as a result of an observation, the truth which is reached by impartiality.

Many times I've said in your thought as it is now, your mind--your mind cannot help you because it is not acknowledged by the other parts of the mind that there is something superior. So whatever goes on in your mind as thought process cannot be judged by another part and have the audacity of saying that is the truth and the other isn't. They're equal. It's only when there is something else introduced which has a different quality - I say it is little 'I', which first is your child, gradually becomes your friend, afterwards becomes your master - that can help. And so when you say awareness of your thought, you're talking nonsense. You cannot distinguish in your thoughts what thoughts are objective. You do not know. The difficulties that do come up, relation of an awareness or the--the possibility of having knowledge about one's behavior which will lead automatically to an objective state, or some such kind of remark - it cannot be. What will lead to what? My mind considering my behavior in thinking about it will make me Conscious?

I say these things because they belong to the wrong road. And I would like to tell that you must try to get back on the right road. I tell you again and again to see what is Work for yourself and to use your experience. The experience may be truth for you; it may not be truth for someone else as yet. You have no absolute truth. You have a truthful statement, because

you don't know anymore of the different consequences that might lead to an untruth. But it is quite right for yourself when it is experienced and you make a statement, 'For me this is my truth.' It may not fit someone else at all. It definitely doesn't fit a person, who is emotionally involved and wants to know, to tell him intellectually by formulation, by standing off as it were, by separating yourself from him. He doesn't feel you. He just listens out of politeness, tries to fit it in, into something that is quite different as a world. An emotional world is not an intellectual world. So-called consciousness and our little conscience of this life do not mix. It's only when we're on a different kind of a scale that there is a possibility. When consciousness in the real sense and Conscience in accordance with the law of God are developing simultaneously, then there is a relation, then there is an understanding of language, then there is the same because the coin has two sides. But not in our ordinary life, not in subjectivity, not in our little bit of thought process which we sometimes so admire and we would like to show off. And for Heaven's sake, please don't do it. It doesn't carry any weight. You are not superior. You may have a few words but what counts is your experience; what you have applied and what you have found. That is your truth. You're entitled to talk about that. And then maybe someone else can use it, may use it, or can throw it away.

These are the things you have to keep in mind when you have meetings. You have to keep in mind that when we go off the road in a meeting that there should be someone who notices it. You're all in a car. The driver tries, by saying something, to keep the car straight. But somehow or other it slides off

because it's muddy or icy. Don't you all in the car notice it when you're in a ditch? Don't you say, 'stupid driver' sometimes? Or do you say, 'How can we get out of it? What will we do with that car? Bring it back on the road?' Why don't you do that in a meeting? Why don't you have that kind of strength? How can you let certain things pass by as if they are the truth or truthful statements?

There is a group, over a hundred people. They hear a statement. You are part of that group. You disagree with that statement - or you should, because I hope there are some who understand Work a little simpler and could really say it. You hear a statement that is a mistake, that is getting off the road. Why don't you speak up? Why don't you say if necessary, 'how stupid, you driver.' Why can't you do it? What is lacking in you that you cannot maintain a level of a meeting? Why can't you bring it back to Work and discussions of Work and attempts? How often do we talk about such attempts - efforts, you call them - of trying this or that of the creation of something that you call 'I', that you wish to have there in order to have som ething objective, trying to define it, how it is, what it is - as it were - made of and how it will look at you - observe, we say - look at you to become acquainted with yourself, to give you in your ordinary mind knowledge of yourself - but axiomatic knowledge, irrefutable knowledge, facts which are the truth itself. It is simple, these ideas of Work. You must know when they are not, so-called, spoken. And you should have courage.

But the meeting goes by and a hundred people are listening and they are perhaps persuaded, confused and you don't do anything to straighten them out. Why is this? Why are you not

sure? Why are you tired? Why can't you become interested? Why can't you speak? What is it that keeps your mouth shut? It's better you don't come. Each person in that group should participate by listening intently and at times, if possible, saying something. And the responsibility for a person, he can measure himself when he has a wish to stammer the truth and to bring it back, to bring the car back on the road.

It's so simple that road. You have know it already for a long time. It's not that you have applied it; and I know you have been quite stupid. And I know you have forgotten. And at times you didn't want to. And many times you loved yourself too much, and became conceited, thinging you knew already. And of course you must start every meeting with an idea that you really don't know.

But then someone asks; something in you must react and - almost I would say - quickly, react to that kind of a statement. You follow it. Question. You ask the moderator, 'Can I answer?' You have the floor. You don't have to speak right away. You are allowed a little pause, consideration for yourself how you would answer, what the words would be that could become convincing or clear.

Yah, all right. (Turning of cassette.)

And you consider what will you say. Should I make reference to ALL AND EVERYTHING? Should I quote from something that I've heard? Or should I say what I know and relate it to an experience? But when you answer bend down to the level of the question. This is the requirement of anyone who wants to teach or perhaps who wants to say something. Or perhaps you don't want to say anything - not in answer to anyone. All you want to do is

to make a statement. Make it. Don't keep it. Say it the best way you can. It may be received. It may be helpful for you to formulate it. Don't expect someone to say, 'yes' or 'amen' on what you have said. It may happen that they do. It is nice if it happens. You state --your statement is about your own work. You formulate it in accordance with the rules of truth of your own conscience. You take your time to choose your words well. You don't want to make it too long and become confused yourself. But a simple question requires a very simple answer. If the question is confused, unravel it first. And say, 'Is that your question? Then let's talk about that.' And then, 'I think as far as I remember my experience, I do know about what you are talking about. I know it is an emotional question. I agree with you. I remember myself.' And then let it go. Don't talk. Don't over talk. Just let it--let an emotional question simmer. They want affirmation that there is something that is going on. Leave it to them to find out. But encourage them, those who ask, to continue to Work, to continue to try, to make attempts - as many as they can. That is your task: to tell them, 'You are on the right road or wrong. But I can tell you what I think. And I believe perhaps it could help you.'

You remember Gurdjieff when he talks. And you have little ALL AND EVERYTHING in your pocket, have you? And you open it up, huh?, at a certain page. Can't you? Something that you do remember yourself, 'From the Author', the statement, or something about Martfotai, or something about Ashiata Shiemash. You know the sayings. You know 'The-Terror-of-the-Situation'. In seriousness, honestly, where is that book? I don't ask you to

quote from meetings or from little sayings of mind. Leave it alone. ALL AND EVERYTHING. We talk that way. That's our language. Have it on the tip of your tongue. A little bit more, so that really you have some kind of authority. It's Gurdjieff, he wrote a book. Do you remember? I never hear you talk about it. And only if by accident. There may be a beginning, a reading of so and such on such a page. Yes. I've never really heard a remark, 'How wonderful, such a man. Such language. Such ideas.' Have you ever said that after something has been read that ought to have touched you? Where are you living sometimes? Why is it that you cannot show more life? Why is it that you have to be dead already regarding your inner life? It's not asking you too much really. Because I don't go after you simply saying have all the time something in front of your nose so that you can't even dig a ditch without having a saying of--of Gurdjieff or from the study house remind you.

I'm talking about a meeting in Warwick. You came here for a purpose. Particularly Warwick, because that's probably the last one I've heard. I'll talk about Monday also. Sure, I understand that. I would like to tell you on Monday I'll be in New York. I will - so-called - conduct a meeting as a moderator. I would like every member of the nucleus to be there. I hope they will have the strength to answer questions as if I'm not there, which of course you cannot do - I know that - but (that) you will want to answer, because you want to expose that answer - you might say - to me. I'll be a moderator. I'll be in the background. But I will be a moderator with a special kind of quality. I reserve a certain right that when statements are

made, I will add to them, or deny them, or explain why they are not right, or what in my opinion is forgotten, or not explained correctly enough, or sometimes why statements are too long. That will be my right as a moderator. So it's a little different. I will take part in the meeting. I would like to have a job, and moderator is a very good job. So I will do that on Monday, because I believe Monday also needs that kind of help. It has not as yet been enough to eliminate after meeting. There are still conflict--conflicts between some questions and answers. It is not right.

On Thursday it was not a good meeting. There were separate statements. A few were right as answers; a few as questions were right. But not alive, not a level, the car got off the road too many times. And nobody really could bring it back enough. Attempts were made - Don't think that I am all the time critical. I look - I'm honest about that - I look constantly for something that I say, I hope I can say, 'Yes, I agree. That I believe is right.'

Why do I say that? I've about forty years or fifty years experience with Work. I'm an old man. I have some maturity. I have a task: I want communication of Work. I want an opportunity for people to try to Work in the right way. My task is to tell you, because I've taken on that task and I'm devoted to that. And I feel it is right for my conscience to continue with it, and because of that I dare to contradict you when I think you are wrong. You don't have to take what I say as the truth. You can still verify it - if you Work. But if you just palaver and if you just play Hasnamuss, you don't get anywhere -

not in this kind of Work. And I want to help you. I want to prevent it. I don't want this loose talk even if so-called you mean it. You may not be right and I will try and hope that I will be able to tell you, in a certain way of course with enough, let's call it, kindness. But strict, so as not let anything go by, by the board, and get lost in confusion of the audience. Strictness, in talk about Work itself, experience itself, of your own. Experience of a man who wishes to grow up and what he then meets, description of obstacles, description of ordinary life where Work can belong, and forgetting, or telling to forget, ordinary life when Work has no chance as yet.

Observation of behavior, recognition of oneself as one is, mostly let's say, walking; not going to too much detail, not even discussing tensions or blood circulation, not discussing emotions then only that they result in a state, a physical condition of your body, which then can be observed and can be made acceptable when you are impartial. This is what we mean by the acceptance of yourself as you walk - as you walk, not how you walk.

And thoughts? Just let them be; just let your mind be, and introduce a different quality of a mental capacity which you would like to develop and which you would like to put on its own feet; so that then your little mind, unconsciously, gradually can start to understand something. But otherwise leave it out. Your little mind is not your friend; your little mind is poison. Work is only poison when you don't know how to Work, and in the second place, that you over Work and become fanatic. Otherwise Work in measure is always right. Real Work is not poison like real salt in small quantities is not poison. But in large quantities it is poisonous.

And don't ever take anything that I've said out of context; please don't. Sometimes I talk and leading up to certain conclusions, and preparation is necessary to make you understand why the conclusion. And if you just take the conclusion and let it hang somewhere, what good will it do you without the explanation that leads up to it? So don't quote.

If you want to read ALL AND EVERYTHING, read a passage that belongs and can stand on its own. And then if necessary read the previous passage in order to explain the next one. Or if you want to quote, then explain why the quotation was mentioned as a saying, that you want to quote for what reason.

So on Monday we will try. I do not know what I will do on Thursday. I talk about this because we are making attempts in a variety of different ways to see that this group can really Work together; that we eliminate mistakes and that we can talk about it; that we can talk to each other about honesty and about the necessity of doing and not just philosophizing and sitting and thinking mostly about the past, or hallucinating about the future.

The question is now, and Work now, and activities now, and keeping your books now, and paying your bills, if you can, now, and to plan so that you can pay your bills. And don't overspend and don't believe that it is necessary that you need certain things that you really could do without, and become austere if necessary. Don't wish for the moon or the Sun. For a little while just wish for the Earth, for Mother Nature. Wish for the understanding of your body. Wish for that what you are doing as a result of a variety of different kinds of education

and influences, how you find yourself, what you are and what you think and feel - just ordinary commonplace things, like I talked about at lunch. Just a little of this and that. This little body walking. It happens. It has happened all your life. There has not been any particular plan on your own part, just a plan of nature. They manipulated you; that is, such laws of nature under the command of Mother Nature, to keep you asleep so that you will not know, that you still believe that the consequences of the organ Kundabuffer are exactly the same as the existence of reality of Kundabuffer. That we make mistakes and want to make them in order not to face what we are as truth, that you don't even want to listen to what even may have been your question and how you answered it, that you don't even want to take your own tapes and listen to them in your quiet moments and totake off some more time out of your busy business.

It's not that I am against your business. I understand how you are engaged. For many years I was engaged in business - over thirty years that I was in business myself, day in, day out - during which time I did know about Gurdjieff and ideas. And I did try to Work. But I made a little time, at times, in order to really try, and not to have interference with what I would call my poverty and the maintenance of what was needed to feed myself, my wife, my children, to build a house. I know suffering, don't think I'm such a fool. I don't ask you too much, too much of you. And moreover, I don't ask it for my sake. I ask it for your Soul's sake, solely for you. And here it is; you can take it here at the Barn. Here are hundreds of opportunities to make the Barn even your friend or the people palatable

to you, and not to be constantly criticizing them or saying you don't belong. Such nonsense! You belong in your heart when you Work and you try, even if certain periods you cannot, and even sometimes it may be better not to wish to Work because you have to regain a certain equilibrium. There will be times you can Work then, but forget past. You stand on it. I said many times, the past is like a floor mat. You clean your shoes on it before you step into the holy, which is your emotional state. The past is made up of behavior forms of your body. You stand on that; you step on it. You clean your shoes when you want to enter into a different little house named Kesdjan, when you really want to find out where you stand planetarily, that you really can find out how you can take the next step, how you wish at a certain time living your life as a body, how you have in your mind every once in a while an ideal of a hop, a crystalization for a little of something that is beautiful and heavenly and out of this world, out of your mind - still it happens to come to your mind somehow or other intuitively. And you must settle for something that is within your means. That is the practice of ordinary work in ordinary life.

So, linking it up with what I said at lunch, tomorrow try to remember. Tomorrow starts early in the morning. Tomorrow starts, sometimes, before you open your eyes. Hope to God that you don't find yourself asleep. Wish to fall asleep tonight with being awake, so that then tomorrow morning you will be awake. Start your sleep with awakeness; your sleep will end with being awake. All throughout the night your 'I' could remain an angel taking care. If you wish, pray, if you can do that, if you feel it's still all right, if you're not prejudiced about it because

you already know so much or that you think that it is childish. A prayer is child-like; it is the way you go through the eye of a needle: with a prayer on your lips. It is the way by which you remember God. It is the time you remember gratefully how gratitude should be in your life, what you should remember - at times stronger than at others - but remember because you want to grow up and remain alive and you don't want to die prematurely. Then you stand up, straighten up. You straighten up - I've said it so many times - you stand still, you take a deep breath, you stretch out your arms, you remember that particular posture. You see, maybe you cannot say anything, then don't. But walk away slowly, bend your head down to your feet, say, 'There is the earth. This is me; here I am. I am this.' And then I say, 'But, I am.' This changes the unconscious state to a conscious one. I say the same thing, 'I am this person,' but I am. And this I, that is the real me.

The me is always at the Kesdjan in the DO-RE-MI, ready to go across the FA bridge - that's me. It's fortunate it's written the same way. I am at thatpoint when I wish to Work, ready for that FA - to do. FA means to do - one and a half note - to do that, the activity, to do that pushed by the wish in me to Work. At the MI, I remember the DO, which is also fortunate - it means doing. And RE also fortunate - it means repeat, and continue and continue. When you wish to sit down, sit down. When you wish to get up, get up. You get up. Again you say to yourself, 'But, I;' and I inhale with this because I want contact with something that I know is there and could be within me. And I am, and I exhale; and I sound this

m, am, amen, man, memento mori, remember. That's in your chest, that's where it vibrates. That's where your solar plexus is. That is from where it goes to your heart. That is from where it goes sometimes past your heart to affect your sympathetic nerve system. That makes you stand straight, your vertebrae, standing straight one on top of the other. That's what makes a man out of you, physically and psychologically. Now you wish to become a man in reality, in accordance with the law - how will I say - of holiness, sacredness, the laws of esoteric knowledge?

How can we grow? How can we pray? How can we help each other? How can you make up your mind? By first having within your heart a sincere wish, which from your heart spreads over the totality of your being. And then when it is in your being, your mind will have the clarity. It is not the other way. Your heart determines the depth of your emotion, puts you in the right place of devotion towards Work. Then, when that is there, you can rest assured that your openness will help you to create an objective something as a guide for your inner life.

To Gurdjieff. Bless him for reminding us.

(Toast)

So goodnight; have a good Sunday tomorrow.

SUNDAY LUNCH

MR. NYLAND: The engineer says we have only ten minutes. How can I condense what I want to say in ten minutes? Probably by saying very little. I'm always a little long-winded, you know, because I believe in a logical building up certain statements which may lead

to something else. And then afterwards I have to get off that mountain and come back again to the simplicity of just starting.

Many times it is with Work like that. You have to have an embellishment for your mind to see where Work is placed, because that's the way you have been brought up in an unconscious state. And Work also takes that kind of a form, particularly in the beginning, because it is based on knowledge and it is based on a wish to acquire more insight and understanding.

So for quite some time you must allow yourself to try to see where you can place Work in relation to your own interest. Many times you have to compare what you already know and have known and what you have studied with that what is now new and offers a different kind of opportunity and a different way of entering into your real life. You have to compare the values of what already has been given, and without throwing it away or becoming fanatic, simply because you have heard about Gurdjieff. It may be the only way, but it does not mean that you are be experience entitled to say that it is the only way for you. After many years you will find out that there may be several ways, and maybe you cannot as yet devote yourself entirely in the form of really belonging to that what is Gurdjieffian; that you still remain interested, many times, in a variety of different forms even of esoteric knowledge. And you must not sniff at it. But you must place it. You must find out for yourself where it belongs in your world. And when it is then placed, it is like a room which you furnish - all kind of easy chairs and several books - but there may be one particular place where you place a portrait, sometimes of Gurdjieff, if that's what you would like, sometimes the Enneagram, sometimes the three-body diagram,

or sometimes on your book shelf a very special place for ALL AND EVERYTHING. But all the different forms of knowledge that have reached you, you have to digest. And what you took in the very beginning may not have been digested; maybe quite worthwhile to go over it again and to see what you got from it and if it still has the value that it had when you learned it ten or so years ago.

One works like that in ordinary life; one works exactly the same way with this kind of Work. You go a little bit; you retrace your steps. You start again and ha--go a little bit further; again you come back. It's like a dog on the road when he walks with you; he goes ahead, he stops, he wants to make sure that you're coming, he comes back again towards you, then he starts up again. It is that kind of what we indicate by one-three-two, this kind of progress. All the way when you return from three to two you remember what you went through between one and two itself. The basis on which you base constantly what you receive as something new has to fit into something that you have had already. And maybe that what you have received before needs renovation to make your house much more livable. Don't ever hesitate to tear a wall down when the room is too small, or when you think that there should have been a door which you didn't know beforehand. Don't let the wall be too thick; you just make an opening and put the door in where you think it is useful in order live in your room.

The Kesdjanian building or a Kesdjanian room, your real life, will start with your emotions and your emotional state. Your wish to find out, constantly refers back to the state of number two. The inclinations which are there and the aspirations belong to point three. But the reality of progress constantly

starts from where you settle in between, between the point where you originally started, the point you would like to reach ultimately, and going back then you have solid ground.

What takes place when you go from three to two? You condense that what is between one and two. This gives you the foundation for the FA bridge. This is the reality on which you then can stand without having to go back to it. That what you condense of yourself, of your knowledge and your experience which then is with you when you start again, gives you the support to push, as it were, your past away and to go into the future. The only way by which it can be done is to realize what is this present moment given to me to be able to take a step and to push that what I now have under my feet, push it away. It is that kind of condensation process that I want not to forget what I have gone through. But I want to extract from it, and then what is left will remain roughage. It will be on which the building will be built; and it will become ultimately, because of this constant condensation, it will become rock.

Try to remember that perhaps you will only live this life once. You have no assurance of reincarnation. One lives this life as if your death is the end. You will know when you die; you will not know during this lifetime.

I hope you have a good afternoon and that it was a good weekend for you. The weekend for the next time, you should profit by what now crystalizes within you, so that next weekend you don't have to repeat too much. The growth is stepping up on a ladder, but maybe you take two steps, you go one step down. You take two more steps. Again you go one step down. That's the way

you climb a ladder when there is a heavy load to be carried by you.

Birthdays come and go; people from the West Coast come and go. Again impressions, what will they take back? What will you get from them? What will a person who has a birthday give you on their birthday because they are happy to have finished a year? And they need as your reaction strength to continue with the next year. May all such things be adventurous so that there is constantly newness in your life. Eat it, digest it. Don't hesitate to suffer if necessary.

Have a good afternoon. I hope you can Work on yourself.

To Gurdjieff.

(Toast)

(All right, Victor)

END TAPE

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